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## And Religious Telegraph.

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### LITERARY.

For the Boston Recorder.  
*Remains of the Rev. Carlos Wilcox, late Pastor of the North Congregational Church in Hartford, with a Memoir of his life. pp. 430. Hartford. E. Hopkins.*

To those who had the pleasure of an acquaintance with the lamented subject of this Memoir and author of the "Remains," not a word need be said to invite attention to this volume. And to others, it is only necessary to say, that a pleasant and rich repast is here provided, to which they will not once sit down, without rising from it with reluctance.

The writer of the "Memoir" does not give us his name—but he gives us what is better—a well arranged narrative of the leading events in the life of his friend, and a satisfactory statement of the circumstances of his death—together with such a development of his character as could be made by the assistance of a letter by his mother, respecting his early years, his own letters and the recollections of a few friends. The Memoir occupies less than ninety pages; but furnishes a portrait of mind, which no one will examine without profit, nor without a degree of pleasing melancholy.

Mr. Wilcox was a Poet as well as a Divine. "The Age of Benevolence," of which one Book was given to the Public in his life time, & was well received, is here republished, together with "extracts" from three succeeding books, which death did not permit him to finish. A Poem—"The Religion of Taste"—delivered before the Society of Phi Beta Kappa at Yale College is also inserted—and will be read with deep interest by all admirers of sanctified poetic genius.

But the larger part of the volume is occupied with fourteen sermons—written in a style of classic elegance, and richly fraught with those truths that come home to the hearts, and govern the lives of all true believers. The duty of ministers—the Divinity of Christ proved from his being the final Judge—devotedness to God—repentance—motives to early piety—influence of education—love to God—The disconsolate Christian—coming to Christ—willingness to die, no evidence of preparation for death—the hope of man—faith—forgetfulness of God—the knowledge possessed by saints in heaven, are the subjects of the several discourses, and so far as we have had leisure to read them, we have no hesitation in subscribing to the opinion of the editor—that they will prove a valuable memento of departed worth, and promote the cause of truth and piety. The sweet voice, the emphatic pronunciation, the eloquence of looks and gesture, which have sent a thrill of deep feeling through many a listener to the man, cannot be transferred to the book; but there is impressed on every page the image of a man who would magnify his office as an ambassador of God—the impress of a mind thoroughly imbued with the spirit of piety—stored with knowledge of the deep things of God, and intent on winning souls to Christ. If they are the sermons of a young man—they are yet the product of a highly gifted intellect—of severe and long continued application—and of a spirit that habitually looked upward, and prayed, "Guide me, O thou great Jehovah." In a word—the volume before us will honor the memory of a devoted servant of Christ—refresh the hearts of many who are following him home to Glory—guide others who are inquiring the way to heaven, and form a durable monument to the praise of that grace, which abundantly blesses the provision of Zion, and ordains the lamp for the anointed.

### KENRICK'S EXPOSITION.

MESSRS. EDITORS.—It is a matter of rejoicing that Unitarians are "getting out" Commentaries upon the Scriptures. We shall soon expect to see their sentiments reduced to a system.

Permit me to take notice of a work, entitled "An Exposition of the Historical Writings of the New Testament, with reflections subjoined to each section, by the late Rev. Timothy Kenrick." It lately issued from the press of Munroe & Francis, London & second London edition. The work was first published seventeen years since. And the Editor tells us that "nothing has been added (to this edition) except the commentary on the introductory verses of Luke, which the author had accidentally passed over."

Upon opening the first volume, and reading the preface to this edition, I passed over the preface to the first, hastening to the text. And how was I surprised to find the text of the two first chapters of Matthew without any commentary. The inquiry arose in the mind, "Is he also 'accidentally passed over the introductory chapters of Matthew?' In searching for an answer to it, I turned to the preface of the first Edition, and found it written, "The author has given no exposition of the accounts contained in the respective histories of Matthew and Luke, of the miraculous birth of Jesus Christ. The reason is, that, with the exception of the preface to Luke's gospel, he did not look upon the chapters in question as the productions of those evangelists, but as fabrications by an unknown, though early, writer."

Now this appears honest. And we wish that all Unitarians would speak as plainly concerning the miraculous birth of Christ. Instead of raising a fog, and throwing dust into people's eyes, concerning the wrong quotations of Matthew (Chap. I. v. 23.) &c. &c.; let them tell us that they discard the miraculous conception!

But what reasons does our author allege? Does he find ancient manuscripts in favor of his mutilation? No. Does he find ancient translations? No. Does the early Fathers help him? Not at all. But "Priestly" history of early opinions, "Evangelical Dissonance," and "Jones' Development," have put the author "in possession of sufficient evidence!"

It may be sufficient for some heads, but not for all. For, where do the above books give proof that the introductions of Matthew and Luke are spurious? Do they furnish any thing to meet the testimony of all manuscripts, versions, and fathers, and all antiquity, that these portions are genuine?

But, passing by the introduction, let us proceed. Upon Matthew 17, 1, this Commentator supposes that Christ was in a dream, trance, or ecstasy. "His vision consisted in the seeming appearance of the Devil to him—carrying him to different places—although the devil had in reality nothing to do in the transaction; the whole being conducted by the Spirit of God." (Query. Might not Unitarians give up their opposition to some of the harsher points of Hopkinsonianism?)

I am not attempting to review this work, but only to call the attention of people to it. I shall content myself with a few selections as specimens.

On page 134, vol. I. Matthew ix. 33: he says; "The language in which the Evangelists speak of Demons is the popular language of the age; and therefore they say that a demon was cast out; although the man in reality was not possessed by any such being. Their using such words gives no sanction to the doctrine of real possessions." Similar remarks are made upon the subject wherever there is an opportunity.

Concerning the "unpardonable sin," Matth. xii. 31: he says; "It does not seem probable that any sin, committed by creatures of such limited capacities as we are, can be as heinous as to leave no hope of pardon. I am sincerely repented of; nor does it appear that our Lord thought it unpardonable."

On the subject of future punishment, Matth. xxv. 46: he seems to advocate, at one time, the annihilation of the wicked, and at another, their restoration to virtue and happiness. "To say nothing here of the utter inconsistency

between the supposition of a creature's enduring eternal misery, and all our ideas of the divine mercy and goodness; or of the disproportion between the offence and the punishment; upon that system, I shall only observe, that a punishment may be said to be in the strictest sense of the word eternal, although the being upon whom it is inflicted be no longer alive, if that punishment be never removed; it may likewise be said to be eternal, if it last for a very long and indefinite period."

Upon Matth. xviii. 19: he says; "Baptize them upon the profession of that religion which came from the Father as its author, which was communicated to the world by Jesus Christ, and confirmed by the miraculous gifts of the Holy Spirit."

"But, to give only one more quotation, I will end with the account of the transfiguration of Christ: 'It is something remarkable, that both Moses and Elijah had, like Jesus, fasted forty days.—It is observable, also, that Elijah had been translated to heaven without dying; and though it be said of Moses that he died in the desert, yet he was permitted to accompany him, and his place of burial could never be found. It is therefore not improbable, that he never properly died, but was translated also. As these persons spoke to Christ, &c. it is probable, that they appeared in order to prepare him for this event; by assuring him from the testimony of his senses, that after his death, he should be in the same state of glory and happiness as themselves. We may presume, therefore, that Moses and Elijah as well as Enoch are now living with Christ.'

Query. What does all this mean? Are all the rest of the human family who are dead, sleeping in insensibility, till the resurrection? Is the body of a man necessary to the existence of the soul? Was this Commentator a Materialist?

Every friend to truth rejoices, that Unitarians are throwing off the mask, and that we shall soon find what they are.

### AMERICAN LYCEUM.

The Societies which are organized under this designation, have several times been noticed in this paper. The following form may be useful to those who are preparing to organize them in other places.

The undersigned agree to associate under the name of the Branch of the American Lyceum, and adopt the following Articles for their Constitution.

Article 1. The objects of the Lyceum are the improvement of its members in useful knowledge, and the advancement of Popular Education, by introducing uniformity and improvements in Common Schools, by becoming Auxiliary to the Board of Education.

Article 2. To effect these objects, they will procure a cabinet consisting of books, apparatus for illustrating the sciences, and a collection of minerals, and will hold meetings for discussions, dissertations, illustrating the sciences, or other exercises which shall be thought expedient.

Article 3. Any person may be a member of the Lyceum, by paying into the treasury annually, two Dollars; and Twenty Dollars paid at any one time, will entitle a person, his or her heirs or assigns, to one membership forever. Persons under eighteen years of age will be entitled to all the privileges of the Society, except of voting, for one half the annual sum above named.

Article 4. The officers of this branch of the Lyceum shall be a President, Vice-President, Treasurer, Recording and Corresponding Secretaries, three, or five Curators, and three Delegates, to be appointed by ballot on the first Wednesday of September annually.

Article 5. The President, Vice-President, Treasurer, and Secretaries, will perform the duties usually implied in those offices. The Curators will have charge of the Cabinet and all other property of the Lyceum, and will be bound to keep it in good order, and will be the general agents to do any business for the Lyceum under the sanction of the Delegates.

Article 6. The Delegates will meet quarterly, and will be the general agents to do any business for the Lyceum under the sanction of the Delegates. The Delegates will meet quarterly, and will be the general agents to do any business for the Lyceum under the sanction of the Delegates.

Article 7. The President or any five members will have power at any time to call a special meeting, which meeting shall be legal if notice shall be given according to the direction in the By Laws.

Article 8. The Lyceum will have power to adopt such Regulations and By-Laws as shall be necessary for the management and use of the Cabinet, for holding meetings, or otherwise for their interest.

Article 9. The foregoing articles may be altered or amended by vote of two thirds present, at any legal meeting; and any amendment having been proposed at a meeting, not less than four weeks previous to the one at which it was acted upon.

The Columns for subscription are headed, "Names—Life Subscriptions—Annual Subscriptions—Juvenile Subscriptions—Donations"—A set of apparatus, of a simple & practical character, particularly designed for illustrating the most important branches of a popular education in Schools and Lyceums, is already devised and collected, and can be procured complete for \$50.

### OBITUARY.

From the London Tract Magazine for July.  
**LAST HOURS OF REV. LEIGH RICHMOND.**

Upon the life and character of the author of "The Dairyman's Daughter," it is unnecessary to enlarge in any publication of the Religious Tract Society, or to detail minutely his connection with that institution. Our readers will be much interested in the account of his last hours, written by one of his daughters.

"He had a great dislike to keep his bed; and I cannot but acknowledge the goodness of God that it was not necessary. He rose every day to the last, and sat as usual in his study, only getting up a little later, and going to bed earlier, as his strength gradually failed him. The last fortnight he was very silent, and appeared constantly in prayer and meditation, waiting for dismissal, and the end of his earthly pilgrimage.

At this time nothing seemed to disturb him, and he appeared to realize the full import of that blessed promise, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' I have often thought he exemplified the faith his favorite Leighton commends, 'Let thy soul roll itself on God, and adventure there all its weight.' It was indeed an unspeakable delight to us to observe the untroubled calm of his soul; and it confirmed our minds in the truth and value of the doctrines he had taught for thirty years. We had seen our beloved father prostrate in soul before God, under a consciousness of unbelief; and we had heard him bemoaning himself, after a long life of usefulness, as an unprofitable servant, renouncing again and again all hope of salvation by his own goodness, and fleeing to Jesus as his only refuge.

To use his own words, 'It is only by coming to Christ as a little child, and as for the first time, that I can get peace.' Yet though for a time perplexed, he was not forsaken. We saw him comforted of God, and proving what he had often said to me, 'Christ has firm hold of you, however feeble your grasp of him; and now we saw him strong in faith, and in the last hour of dissolving nature, rejoice in the sure and certain hope of the glory of God. He did indeed find, to use the dying words of my beloved brother, 'the rest that Christ gives is sweet.' He was silent, but it was a most expressive silence, and revealed

emotions of joy and praise not to be described. Many touching circumstances occurred, which showed both the man and the Christian; but they are too delicate a nature to be communicated beyond the circle of his own family.

Two days before his death he received a letter mentioning the conversion of two persons (one of whom was a clergyman) by the perusal of his Tract, "The Dairyman's Daughter." When the letter was given to him he seemed too feeble to open it himself, and desired Henry (his son) to read it to him. The contents deeply interested him. He raised himself in his chair, lifted up his hand, and then let it fall down again, while he repeatedly shook his head. His manner spoke the greatest humility, as if he would say, 'How unworthy of such an honor!' For a few moments it seemed as if he administered a cordial to his fainting spirit, and ed our minds, in reference to our dear father, to contemplate the near fulfillment of that promise, 'They that turn many to righteousness shall shine as the stars for ever and ever.'

About five o'clock on Tuesday, the 8th of May, 1827, we persuaded him to go to bed, but we little thought death was so near. He could not walk, and we were going to ring for a servant to assist him; but he said, 'I should like Henry to carry me.' He was wanted to a skeleton: Henry took him up with great ease, and we all followed. I shall never forget this most affecting moment: it was a moment of anguish to me more than the last scene. He seemed to know that he was leaving the study never to return to his favorite room, where, for more than twenty years, he had constantly carried on his pursuits. There he had written his books, studied his sermons, instructed his children, conversed with his flock, and offered daily sacrifices of praise and prayer. I watched him as Henry carried him out; his countenance preserved the same look of fixed composure. He raised his head, and gave one searching look round the room, on his books, his table, his chair, his wife, his children; and then the door closed on him for ever! He gave the same look round the gallery through which we passed, as if he was bidding farewell to every thing. There was a peculiar expression in his countenance which I cannot describe: it seemed to say, 'Behold, I die; but God will be with you! Henry seated him in a chair; and he sat to be undressed, like a little dependent child, in deep silence, but without the ruffling of a feature.

"About nine he seemed rather wandering, and made an effort to speak, but we could not make out his meaning; only we perceived he was thinking about his church, for he heard him say several times, 'It will be all confusion! Mamma asked him what would be confusion! The church! There will be such confusion in my church!'

"About ten o'clock, he signified to mamma, in a gentle whisper, that he wished to be left alone, to send us all away, and draw the curtains round him.

"About half-past ten, G. tapped at my door, and told me to come. I looked at my father. She said she could hardly tell whether there was any change or not. I hurried to him. He raised his eyes to heaven and then closed them. I put my cheek upon his; and I believe at that instant I felt, for I could not hear, his dying sigh—'I thought he was sleeping, and continued looking at him, till Hannah said, 'Your dear papa is in Heaven.' I did not think him dead; and I rubbed his still warm hands, and kissed his pale cheek, and entreated him to speak one word to me, but I soon found it was the silence of death.

All turned to poor mamma, who was insensible; and I was thus left alone with my dear father, kneeling beside him with his hand in mine. The same holy calm sat on his countenance, and seemed to say, 'Thanks be to God who has given me the Victory.'

### From the Jamestown Journal.

Died, at Busti, N. Y. on the 26th of June, Deacon JOHN JONES, in the 84th year of his age. The deceased, although not renowned for wit or learning, nor conspicuous for military achievements or political distinction, was extensively known to the Christian public for his ardent piety and untiring devotion. Few men have passed through life in a more blameless and unexceptionable manner, than the deceased; yet the writer of this article who long knew him, has never known an individual, who appeared to place less reliance upon his own merits, or to be more fully convinced that "boasting was excluded." So well convinced was he of his sinfulness, humility, godly life, and true Christian liberality, that party and sectarian zeal seemed to shrink from his presence. All denominations extended to him the hand of fellowship, and bore testimony to his worth. Even the careless and indifferent listened with attention to his exhortations, and seemed for a moment to be captivated by the simplicity and kindness which characterized the good old man. Although connected with one denomination for the enjoyment of church privileges, he had none of the narrowness of party feelings, and may truly be said to have belonged to the church universal. He was truly a man of prayer, and when at his funeral, the preacher read as the theme of his discourse, "the prayers of David the son of Jesse are ended," a peculiar sensation seemed to pervade the whole assembly.

The grandfather of Deacon Jones was John Jones a native of England, who came to America early in life, and afterwards settled in Mendon, Mass., where he lived to the age of 80. At that time, Mendon, though one of the first towns settled in Worcester county, was literally a wilderness and on the frontiers. Abraham Jones, his father, was, for many years, a ruling elder in the church at Mill river parish in Mendon, now the town of Milford, Mass. under the original organization of the New England churches; and was probably the last who sustained that office, in that section of country. He also attained the age of 84 years, and was principally conspicuous for ardent piety, the savor of which he left behind him. A great proportion of his descendants, who are now vigorous, are members of the same communion, of which he was a distinguished member.

Deacon Jones, on arriving at manhood, settled in his native parish, now Milford, and early in life connected himself with the church, under the pastoral care of the Rev. Mr. Frost. He afterwards removed to Orange, Mass., then a new settlement, but in a few years returned to his native parish. Towards the close of the war of our independence, he emigrated to Wardsborough, Vermont. He was the first that settled with a family in that town, and his youngest sons, who are twins and now citizens of Carroll, were the first children born there. His enterprise and industry were not without their reward. He soon

acquired a decent competence of this world's goods, and after having labored hard to build up society, for many years enjoyed its sweets, in the bosom of his numerous family, who were settled around him. Latterly a part of them discovered a disposition to emigrate, and he followed their fortunes to this country, and once more established himself in a new settlement. Although past the active period of life, he was useful by his counsel and Christian example in his new residence; and it is to be hoped, that the purity of his conduct and the patriarchal simplicity of his manners will not soon be forgotten.

### PRISON DISCIPLINE.

For the Boston Recorder.  
**NOTES OF THE CHAPLAIN IN THE PRISON AT SING SING, SABBATH AUGUST 3, 1828.**

No. 403 can just say his letters. Another in same cell repeated all the I's and n's in the two first verses in the Bible.

No. 404 learnt I and n, and took for his next lesson a and b.

No. 405, four weeks ago could only say his letters, heard him read to-day for the third time; when he read without any aid or correction 20 verses in the first chapter of Genesis. The way he learns is as follows. Every time he comes into his cell he takes his Bible. He studies upon a single word either till he learns it, or till he finds that it is too hard for him, in which case, he marks it and passes on to another.—When he has learnt a word in his cell, he revolves it in his mind all day while he is at work. He has seldom learnt more than two words in a day; but makes it his practice to read every day what he had previously learnt. No. 406, learnt i and n.

No. 407, six weeks ago could not say his letters. I heard him read to-day for the fourth time. He pronounced words of three syllables correctly without stopping to spell them. It is surprising to see how firmly fixed on his mind he has what he has learnt. In the 8th vs. of 1st chap. of Gen. where the reading is "the evening and the morning were the second day"—he had it—"the evening and the morning were the second day." It was with the utmost difficulty that I could convince him of his mistake; and from what I saw, I shall not wonder, if for months to come were he to be reading rapidly, he should turn the second day into Sunday. His method of learning is very similar to that of No. 405. He is in a cell with one who can read. I suspect he has got instruction from him.

No. 409, a black man, repeated to me memoriter the 53d chap. of Isaiah, without miscalling. I should think as many as three syllables. It took him 3 or 4 days to learn it. He wishes for the privilege of reciting a chapter every week. He answered what questions I put to him concerning the chapter very correctly, showing that it had

In the same cell a convict for "stealing goods," just says his letters two months ago, now reads rapidly, and with inflections of voice remarkably correct. He is continually spelling to himself while at work: the brightest youth that I've heard read in the prison.

No. 413, a month ago began to learn his letters, now he reads slowly.

No. 418, three weeks ago could read words of one syllable only—now reads better than many who have been constantly at school for years.

No. 427, a month ago could just say his letters.—To-day reads in the first and second chapters of Genesis.

No. 428, did more to convince me of the soundness of the rule, that in order to enter into the meaning of an author, one must place himself in fact or in fancy in a situation similar to that in which the author is placed when he writes. 428 repeated to me the 88th Psalm which he had learnt by heart. It never seemed to me half so impressive before. There was something in his tones, when he spoke of the soul full of troubles; of the wrath that lay upon him; of the acquaintance that were far off; and of his being shut up so that he could not come forth—that was truly thrilling.

As he spoke about stretching out his hands, and daily calling upon the Lord and of preventing the morning by prayer, I could not but hope and pray that he might be describing his own practice. I have read this Psalm to myself several times since, and sure I am, that the bare listening to 428 while he repeated it has done more to open to my view the heart of the Psalmist when he wrote; and to give me a zest for the Psalm, than all the aid for this purpose, which the piety and learning of commentators have afforded.—428 committed the Psalm without any solicitation on my part, because as he says, he was peculiarly affected sometime since in reading the 8th verse.

The black man, of whose progress in reading I spoke in my last letter changed his cell a few days since. In doing this he came in possession of a new Bible. In passing his cell one day he asked me if his new Bible was like the old one.—When I told him it was said "he supposed so, but he had been looking it through to find the place where it said 'Seek and ye shall find, knock and it shall be opened;' which he had seen in his old Bible, but which he could not find in his new one. When I found the place for him his eyes sparkled with joy. He read a few words and said "this is the place," thanked me, and very carefully turned down a corner of the leaf. But I am too long. Pardon me.

With much affection your friend and Brother,  
GERISH BARRETT.

### HOME MISSIONS.

For the Boston Recorder.  
**THE LORD BLESSING A FEEBLE CHURCH.**

Since the first of January, there has been a gradual increase of serious feeling on the minds of my people.

About that time, professors of religion were excited to more earnest and ardent prayer, and sinners began to discover more tenderness of conscience, and some anxiety of mind. Meetings for conversation with non-professors were appointed and have been well attended. More than 70 different persons have attended these meetings, more than half of whom have been or are now under serious impressions. About twenty-five have within a few weeks, entertained hopes that they have passed from death unto life. I find new instances of conviction and conversion at every inquiry meeting, and there is evidently a growing attention. At no time have I witnessed such a deep solemnity as at the present moment.

The work thus far, has been gradual, silent and solemn. There has been no noise or enthusiastic excitement. A stranger might come among

us, and see nothing unusual, unless a deep solemnity and seriousness. Sinners have been impressed for several weeks, and in a number of instances some months, before they have yielded to the animating hopes of the gospel. There has been no excessive grief or agitation, but generally a clear conviction of sin and guilt, and of utter wretchedness and ruin without an interest in Christ. Most of those who have indulged hope, and indeed of those whose minds are now awakened are young, and members of the Bible Class or Sabbath School.

My Society is so scattered, that I find it necessary to hold many meetings; yet this gives me an opportunity of preaching to many who would not otherwise attend on my ministry. For three months past I have attended meetings almost every evening in the week—two of them, five or six miles from me, where I have had full and solemn assemblies. These last places are moral wastes, but I find it difficult to attend to them as they ought to be attended to. Hundreds of people in the Eastern part of this town seldom attend meeting any where. One of their number has within a few days been hopefully converted to the truth, and others are evidently trembling."

Extract of a letter from another missionary.

"Although there is not in this place what is usually termed a revival of religion, yet it may be said, that our religious state is rather pleasant and interesting. Many of the members of the church are to a good degree zealous and active, and others seem to be waking from dullness.—Our religious meetings are pretty frequent, well attended and unusually solemn. One has recently indulged a hope of pardon, and it is believed that some others are more or less anxious. During the year ending March 1828 forty-one have been added to this little church. It has surely been a year of the right hand of the Most High. The people are as yet poor, but seem to possess a willing mind. I have not labored, for the last quarter, wholly among my own people; the religious state of some of the neighboring towns has seemed to require my labors among them. In a part of W— and M—, adjoining this town, there has been and still is, some attention to religion; and both places are destitute of the regular ministrations of the gospel. I have occasionally visited them and preached the word from house to house, converted upon religion and distributed tracts, and while at home, among my own people, when not engaged in study, I make it my employ to visit from house to house, and endeavor to ascertain the spiritual wants of the flock, that I may know how to preach, to give counsel, reproof, and whatever else may be needed, seasonably.

PLEASANT FACT.

"The township, No. 8, where I preached not long since on the Sabbath, is a very new place, with only one family, and that eight miles distant from any inhabitants. The sound of the gospel was, however, the only thing interesting; and what greatly increased it, was that upwards of fifty souls were gathered without heart and one mind to hear the gospel. They were mostly Lumber-men who came from their camps pitched in the surrounding wilderness."

Remark.—The importance of stationing ministers, imbued with the Apostolic Spirit, on our frontier towns, whether in Maine or in the western country, can but faintly be conceived by those who have had no acquaintance with the strong prejudices that are imbibed by the "first settlers" against religious order. What is this year a frontier town, will perhaps be the seat of justice for a surrounding population of twenty or thirty thousand souls ten years hence; and the faithful minister of this town, will exert an influence over the whole, which will generate habits and establish principles, carrying life and happiness down to distant generations, and over millions of a country. Spending a Sabbath, may appear to a superficial observer, like spending one's strength for naught. But it is, in truth, only casting bread on the waters—sowing seed on the flooded field—and a rich harvest will as surely come, as there is a God sitting in the heavens. S. A.

### REVIVALS.

REVIVAL IN MANCHESTER, MASS.

The institutions of religion have for many years been enjoyed in this place. The time when the Rev. Ezekiel Cheever, the first minister, was settled, could not be accurately ascertained, the church records being lost. Mr. C. was succeeded by the Rev. Benjamin Tappan, father of Dr. Tappan, Hollis Prof. of Divinity in the University of Cambridge. His ordination was in 1745. Much was done by this faithful and diligent servant of Christ for the moral and religious instruction of his people, but I cannot learn that any thing like a general attention to religion was witnessed after his ministry. Mr. T. was removed by death after having labored among the Rev. Ariel Farish, brother of the late Dr. Farish of Byfield. He was ordained in 1792. Mr. P. was distinguished for his pleasing manners and ardent piety, but short was the work which his Divine Master had for him to do on earth; he died of a fever in less than three years after his ordination. Rev. Abraham Randall succeeded him after an interval of seven years. During his ministry 16 persons were added to the church. He continued six years, and was then dismissed under circumstances friendly and harmonious. In April, 1809, Rev. James Thurston was installed, with prospects peculiarly promising. A powerful revival of religion was experienced soon after his settlement, and more than one hundred persons were added to the church. For a number of years following this revival, there was a good degree of harmony subsisting in the church, and among the inhabitants of the town. There were many who adorned a Christian profession and shone as lights in the world. But the church and society were at this period thrown into great tribulation. A melancholy state of things succeeded, which issued in the dissolution of Mr. T. and the almost entire annihilation of the church and society.—A full view of the subject cannot be expected from one who came upon the ground only in time to witness the melancholy effects which had been produced. I came to this place in Sept. 1820, two years after the dissolution of Mr. T. A large portion of the inhabitants, together with a majority of the male members of the church, had withdrawn from the parish and united themselves with a Baptist Society in a neighboring town. The house of worship had been for some time closed and the communion had not been administered for several years. For some time previous to my coming, there was evidently a disposition a-



among the friends of order and religion to retire from the field of their contentions and difficulties, and once more unite in the support of the gospel. Those who had seceded, returned; and in September, 1831, there was an entire union of the church and Society in the settlement of the gospel ministry.

This event was followed by a much happier state of things, both in a temporal and religious view; so certain is it that a union for the outward support of the gospel will tend to harmonize the feelings of mankind. During the whole of a time, however, there were no indications of a revival of religion. "What shall I do to be saved?" was an inquiry to which I was an entire stranger. There were, however, instances of seariness. There were, however, instances of seariness. There were, however, instances of seariness.

In the winter of 1826-7, the members of the church agreed to establish a prayer meeting, on Saturday evening of each week, for the express purpose of praying for the outpouring of the Spirit. Those meetings were but thinly attended; it was not frequently the case that the pastor and a few females were the only persons present. But these means, however feeble in human estimation, were undoubtedly accompanied with success.

In the spring of this year a resolution was formed of devoting a greater portion of time and labor to the religious instruction of the young. Greater efforts were employed in collecting the children into our Sabbath Schools; and for the first time since my settlement I was enabled to collect a little band of youth into a Bible Class. Tracts were circulated in every family in the parish. In my public ministrations I dwelt much upon the necessity and importance of a careful and prayerful examination of God's word.

It was seldom that I preached in public, or gave instructions in private, without giving this a pre-eminent place in my theme. Sinners will never believe what ministers say, until they are first persuaded to believe what the Bible says. It was in my Bible class of the night were a-bout to be broken. The Sabbath school and the Bible class, I found to be one of the most interesting and profitable fields of my ministerial labors.

It was now that the enemy which had been long resting upon their arms, because the host of God had been asleep, seemed to take the alarm, and were preparing for battle. An influence, hostile in the extreme to the cause of truth, was arrayed, and for a time seemed to threaten an entire destruction of the little encampments which the friends of the Redeemer had been enabled to erect. Infidelity with all its specious and alluring forms was exhibited to the view of the young, and we had reason to believe that many were overcome. The effect produced upon my own mind was depressing in the extreme; a despondency which, I confess, savored much of distrust in the power and promises of God, had well nigh overwhelmed me. How thankful should we be that God, before he stretches forth his arm for the salvation of his people, convinces his ministers that he can perform the work with, or without their instrumentality.

In this state of mind, I was enabled to see the hand of Providence, as if to grant a ray of hope in this night of gloom, brought to my knowledge before I set out, that a number of young men had assembled the evening before for the purpose of reading the Scriptures. At first, I supposed that it was an artifice of the adversary, and that another blow was aimed at the cause of religion. But learning that their meeting was held at the house of one who had, some time before, embraced the truth, I cherished the hope that it might be some token for good. I attended the Conference; and while united prayer was ascending to the Throne of Grace for the influences of the Spirit on our churches, that Spirit had already begun to operate in its convicting influences among my people. On my return, I found on my table, a note from a brother of the church, informing me that a young woman residing in his family had, during my absence, been brought to embrace the Savior. I had now time to inquire more particularly respecting the motives which had influenced the meeting for the reading of the scriptures. It appeared that the contempt and ridicule which had been cast upon the Bible had created an alarm in the minds of some, who, though not in heart as yet prepared to secure the truth in the love of it, yet were not disposed to admit scoffing for argument, nor to reject the Bible unless they could find some cause for so doing. Their object seems to have been, to inquire into the evidences of Christianity. After reading a chapter in the Bible, this question was proposed, Do we believe the Bible to be the word of God? An answer in the affirmative was given by every one. Do we believe in the reality of experimental religion? Yes, was again the reply of all. They now felt that something was wanting to bring them to a saving knowledge of the truth. They sang a hymn, and agreed to borrow Scott's Bible for their perusal at their next meeting. When assembled again, they examined Scott and pursued their inquiries, but the voice of prayer was not heard, for the Spirit of prayer was not yet given. They then agreed to invite their Pastor to meet with them, hoping that he would scatter light in their minds, and that the unlighted path of truth would be made manifest to them.

I was now favored with an opportunity to tell inquiring souls that it was the Spirit of God alone, that could enlighten and convince and convert; that they had been resorting to instruments and means without looking to him by whom alone they can be rendered effectual to salvation. The room was filled, and we witnessed the silent tear and heart felt sigh which spoke louder than words. "What shall we do to be saved?" The same evening a house in the neighborhood was filled with females of all ages, but principally with the young, begging the earnest prayers of God's children. The work now became general throughout the town, and scarcely an individual could be found who seemed indifferent to the scenes which were passing before him.

[Remainder next week.] SAMUEL M. EMMERSON.

In Cincinnati, Ohio. The Pandect, which is conducted by two of the Pastors of Presbyterian churches in Cincinnati, confirms the accounts which we have taken from other papers respecting the revival there. It adds the following: "During two weeks, ending the 16th July, not less than five hundred persons have been added to the Methodist, Baptist, and Presbyterian churches in this city, on a profession of their faith in the Lord Jesus Christ. Among these are to be found the rich, the poor, the learned, the ignorant, the old, the young, the devout moralist, and the vile profligate, the man who never spoke against the Bible, and the reviling infidel. They have all come with one confession—'We are unworthy, miserable sinners.' All with one profession—'We believe that the

Lord Jesus Christ is the only Saviour.' All with one declaration—'We forsake our sinful pursuits and pleasures, and by the grace of God, will go with his people in doing good.' Whether they have confessed, and professed, remains yet to be tested. If any should unhappily backslide or apostatize, such melancholly instances will furnish no proof that the revival is not of God, nor can such cases form any excuse for sinners who reject the gospel. We have had no opportunity of observing the rise and progress of this solemn work of reformation except in the Presbyterian churches, and we can state with delight and gratitude, that the meetings there have been the most orderly and solemn that we ever witnessed. The assemblies in the First Presbyterian church, often amounting to between two and three thousand persons, for the most part, exhibited the stillness and solemnity of the grave; or rather approached, in the various exercises of devotion, nearer to the ideas we have of that ardent zeal, and profound reverence which holy beings feel & manifest before the eternal throne. Nor has there been any thing novel introduced, except inviting people to the 'anxious seat.' A small variation in the manner of receiving members, and the multiplication of religious meetings. This good work is still progressing. Revivals are commencing in several neighboring congregations."

In Kentucky.—The Hon. R. M. Johnson, Senator in Congress from Kentucky, gives the Editor of the Star a pleasing account of a religious excitement in the Choctaw Academy at Blue Spring. The school consists of 100 students, from the Indian tribes, the Choctaws, Creeks and Pottawattamies. It is supported from their own funds, according to the number of scholars from each tribe. Of the students, 13 or 14 have joined the Baptist Church, about two miles from the school; and 8 or 10 are members of the Methodist Society in Georgetown. The son of the Creek chief, Opo-tho-hola, about 9 years old, is a convert. There has been a great revival in the neighborhood; 250 have united with Great Crossing Church, and large numbers with the adjacent churches.

Good News from Ceylon.—We learn, by a communication just come to hand, from Princeton, New-Jersey, that the fact of another powerful revival of religion in the schools at Ceylon, was recently announced in a religious meeting, by Dr. Green, of Philadelphia, on the authority of a private communication just received from that favored island. The work is said to be powerful and extensive beyond all former precedent. What Christian heart will not rejoice? Let every one add to his contributions, and remember the heathen in his daily supplications.—The fruits of a former revival in Ceylon amounted, we believe, to nearly one hundred. Since that period, schools, have greatly multiplied and prospered. The fields have thus been enlarging and lifting for the harvest and now the time of vintage has come.—West. Rec.

In Versailles, Ky., as we learn from the W. Luminary, 37 persons were lately added to the Presbyterian church at one time; and between 30 and 40 others were anxious.

## LONDON ANNIVERSARIES.

### LONDON CHRISTIAN INSTRUCTION SOCIETY.

The 3d anniversary of this useful and interesting Society was held May 6th. From the Report of the Committee, truly gratifying, had been the result of the labours of the agents of the Society during the past year: 43 Associations had been formed in furtherance of the object, by whose united operations upwards of 800 gratuitous agents of both sexes were brought into active exertion; nearly 20,000 families, consisting probably of little short of 100,000 individuals, are steadily receiving the visits of the society, with whom religious tracts and books are left, the subjects of which are made matter of conversation at the next visit, when they are exchanged for others; between 30 and 40 stations have been opened for preaching and prayer; and interesting congregations have been convened to listen to the Gospel of salvation, who, but for the instrumentality of the Society, might have remained in their native heathenism.

### LONDON MISSIONARY SOCIETY.

Among other pleasing circumstances at the annual meeting, it was stated that the Society of Friends began to feel much of that holy impulse which originated missionary undertakings; and though as a body they could not co-operate in the support of missionaries who preached the Gospel, yet they seemed disposed to contribute their aid, so far as their tenets would permit, in the support of schools and the education of the rising generation. Mr. East added, "that one of the most intelligent Friends in Birmingham had consented to preside as chairman at a Missionary meeting, and had advocated the cause in a most liberal point of view."

The Rev. R. W. Sibthorp has become Secretary to the Society, supplying the vacancy occasioned by the death of the excellent author of the Dairyman's Daughter, [Rev. L. Richmond.] whose name was referred to with feelings of respect and affection.

### HOME MISSIONARY SOCIETY.

The 9th annual meeting was held on the evening of May 29th. In addition to the number of their Missionaries, the Committee had granted various sums of money to twenty individuals, to enable them to extend Christian instruction in their respective neighborhoods. The Report then went on to state, that there were fifty-two Agents of the Society preaching the Gospel to the ignorant and uninstructed in various parts of the country. There were thirty-two Missionaries, besides twenty stated Ministers, who, in compliance with the wishes of the Society, extended their instructions to the places in their neighborhood. From the last accounts, it appeared that the labours of their Missionaries extended to two hundred and sixty villages and hamlets—that upwards of one hundred and forty thousand received instruction—that more than twenty thousand attended Divine Worship—that three thousand children were receiving Christian instruction—and that upwards of a million of tracts had been distributed. It added, that some of the missionaries preached three times every Sabbath, and some four and five times during the week. Great advantage had been derived from their pious labours; but the Committee felt it necessary to add, that there still existed much vice and ignorance in the country, to an extent that could not be contemplated without painful emotions. It then adverted to a charge delivered by a Right Reverend Prelate to his Clergy, in which it was admitted, that the provision made for religious instruction in the Church of England was inadequate to the wants of the people, and that large masses of the people, in several districts, remained wholly destitute of instruction. It was added, that the church raised its spire two or three miles distant from the most populous part of the parish, in consequence of which many were deprived of the means of convenient access to Divine worship. In the same charge it was stated, that the churches did not afford sufficient accommodation—that in one parish, containing 1406 inhabitants, there were only fourteen communicants, and sixty who regularly attend the church. In another parish, the number of communicants was eighty-two, and only 1 in 39 of the whole population. In the whole of that diocese, out of a population of 150,000, the number of attendants at church did not exceed 19,169, and the number of communicants did not exceed 4,084. These facts shewed the necessity of supplying sufficient instruction for the people. The Committee had reason to believe, that the case to which they had alluded was not a solitary instance, but that the want of instruction prevailed to a much greater extent, and

### PROTESTANT SOCIETY.

#### For the protection of Religious Liberty.

The 11th anniversary was held May 17th, Lord Holland in the chair. The Evangelical Magazine says, "The Report contained a mass of interesting intelligence, abundantly illustrative of the existence of a persecuting spirit, and of the great benefit of keeping a close watch upon all its movements throughout the land. It is a disgrace to the enlightened age in which we live, that during the past year, the Society should have been called to interfere in forty distinct cases, in which the principles of religious freedom and toleration have been infringed upon. One fact we cannot forbear noticing, because of its detestable character; viz. the circumstance of two evangelical clergymen of the Church of England (the Curate of Haslemere, in Surrey, and the Rector of Albury) refusing to bury two children that had been baptised by Dissenting Ministers. An apology for such mournful conduct is not sufficient; the whole nation, and, if possible, the whole world too, ought to know it, and ought to brand it as it deserves. The Rectors of Denbigh and Bainton, also, will long be remembered, by the friends of liberty, as singular specimens of an enlightened Protestant ministry."

"The meeting," says the Baptist Magazine, "both in its resolutions and its speeches, seemed less disposed to mourn over the intolerance that remains, than to celebrate that era in the history of the society, which marks the decline—the removal of those obnoxious statutes, which were blots in the brightness of the British constitution. The report afforded high satisfaction to all that heard it, furnishing strong evidence of the perseverance of the Society."

The Society passed various resolutions, evincing a deep feeling on the general subject of religious liberty, almost unlimited joy on the repeal of the long odious acts of parliament, and of fervent gratitude to all who had in any way contributed to that result. We select the 5d. "Resolved.—That the repeal of those acts, during the present year, is therefore hailed by this

meeting with devout gratitude and ineffable delight; and (though they regret that any declaration should have been introduced, or any thing approaching to a religious test have been required,) they rejoice that the wishes of venerated monarchs, of enlightened prelates, of illustrious statesmen, and of crowds of their good and great forefathers, long since departed to the tomb, have been at length fulfilled.—That they especially rejoice at a kindly recognition of the moderation, loyalty, but firmness of Dissenters,—at the just and generous feelings the Legislature has evinced—at the progress of information and liberality so happily displayed—at the Christian reverence for a Christian Sacrament universally expressed,—and at the new and cheering prospects of union, strength, greatness and glory for their country, that now rise before their view."

As a specimen of the speeches, we copy that of the Rev. J. A. James. Alluding to the instances of intolerance specified in the Report, he said:

"The voice of opposition is a low, muttering, and muffled sound, rising up from the dust, and not a loud and awful tone coming down from the high places of the nation. The spirit of persecution has been cast out from the Legislative body, which at one time it possessed, and it is now walking up and down in dry places, seeking rest and finding none. It has been driven out from the royal and episcopal Palace, from the House of Peers, and the Commons, and finds a lurking place only in the houses of a few country squires, or the parsonages of a few, and they are very few, parish priests. Passing from this topic to that subject which constitutes the great, the exhilarating, the almost enrapturing theme of the present meeting, I would remark, that we are rather merry, considering that we are brought together just after a burial; yes, my lord, ours is a kind of Irish funeral, where festivity often prevails over grief; we have, indeed, lately witnessed a funeral of unusual dimensions. The lived, as part of the progeny of the dark and troubled era of the reign of Charles the second, two acts, which long survived even the supposed necessity of their existence, and which lived to be a blot upon the statute-book of England, a disgrace to its national character, and the cause of a schism amongst its people; they are at length defunct; King, Lords, and Commons, have ordered them to be buried in oblivion, and of all this great country, whoever lamented them, one, and one only, could be found to attend the bier in the sable garb of chief mourner;—alas! that there should have been one; we can hold no sympathy with Mr. Irving, whom we leave alone in his gloom and his glory; and are ready to say, detested be the voice that would call forth the obnoxious statutes from their dreary abode. Soon may the last impious child of the whole family of bigotry be laid in the same grave."

In connexion with this account it may be stated, that three other meetings were held in London, in the month of May in which the same spirit prevailed. One was a meeting of the United Committee, which had been entrusted with the conducting of the appeal to Parliament, and of Deputies from several Bodies of Dissenters which had associated for the purpose. Another consisted of the Deputies from the congregations of Presbyterians, Independents and Baptists, in London and within 12 miles of it, appointed to protect their civil rights. The third was an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of those three Denominations, with the same limits; at which the venerable Dr. Winter presided.

Rev. Edward Irving, minister of the Caledonian Church, in a letter to the Recorder, lately published, a vigorous and eloquent appeal to the true spirit of dissenting bigotry.

### BOSTON RECORDER.

#### FRIDAY, AUGUST 15, 1828.

### THE NEW ALLIANCE—AGAIN.

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The writer in the Register begins by asserting, that in "greeting the friends of Elias Hicks as friends and brothers," he did not speak hastily or inconsiderately, as some of his own company have seemed to suppose, but "deliberately and advisedly." In the next place, he finds it necessary to assert (to save, we suppose, his credit with his party) that he has spoken on his own behalf, not theirs; and that he alone is responsible for what he has said and done. As he voluntarily assumes this responsibility, and assures us, that in claiming fraternal alliance with the followers of Hicks, he "deliberately and advisedly," it may not be improper to observe, that the writer of this article is understood to be, not the nominal Editor of the Register, but one of the Unitarian ministers of Boston. Yes, reader, he is understood to be the minister of one of the Unitarian congregations in this city, a member of the Boston Association, who greets those as his "friends and brothers," who assert, among other things, that the scriptures, "abstractly taken, are not true in themselves—ARE NOT THE TRUTH OF GOD!"

We are accused of misrepresenting the followers of Hicks particularly in charging them with a virtual denial of the Scriptures. In support of this accusation, it is said, that our quotations are taken "entirely from the professed and avowed enemies of Elias Hicks." We stated to our readers most explicitly the source from which we derived our quotations—the "Epistles of the yearly meetings of Friends in New-York and Philadelphia." These are of course, as we said, "the opponents of the Hicksites;" but we had so much confidence in their fairness and candor, as to rely implicitly on the correctness of their quotations. If, of a single instance, we have failed to give the real sentiments of Mr. Hicks or his friends, we can only say, that we have followed our authority. In only two of our quotations, however, is it pretended that the sense is not given; and consequently the others, which are by far the most material, and most to our purpose, we may presume are correct. Perhaps it ought to be added here, that the quotations we have given, embrace but a small part of what might be given on the same subject. If our Unitarian neighbor is not satisfied with the evidence already adduced, as to the estimation in which his new brethren hold the sacred writings, we can easily favor him with additional testimony.

But it is said, the views of the Hicksites in regard to the Scriptures "are not materially different from those held by the most eminent among the Quakers, such as Penn and Barclay."—We have no interest in vindicating the views of any of the Quakers in regard to the Scriptures. We know they have been charged, long and often, with holding opinions which went to supersede and subvert the Bible. And if it would be evidence strong, if there were no other, of the lax and unwarrantable notions of the Hicksites, that even the Quakers have found it necessary to withdraw from them, and expose them as unbelievers.

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that if they had the means, the exertions of the Society might be beneficially applied to many other extensive districts; but they regretted that the state of their funds obliged them, however painfully to themselves, to restrict their labours within a much smaller compass than they could wish. On the whole, however, they had great cause of thankfulness to God for what he had enabled them to do, and they were happy in being able to state, that the work of evangelization was going on well.

The income, 4378*l*, was nearly equal to the expenditure, and the donations and subscriptions continued to be made on a liberal scale; but there was a debt of about 2000*l*, the arrears of several years. At the annual meeting a special subscription was commenced, for paying off this debt.

### BUILDING SOCIETY.

The Society for erecting and maintaining a Building in London, for the meetings of Religious, Charitable and Scientific Institutions, make the following statement.

The Directors, having obtained a promise from the Commissioners of His Majesty's Woods and Forests, of a site in the Strand for the intended Public Building, earnestly call upon the supporters of the various Christian Institutions in the Metropolis, to promote by their liberality the completion of an undertaking so eminently calculated to further the interests of those Institutions,—to relieve their conductors from much labour and perplexity,—and to conduce to the comfort and convenience of those who attend their Anniversary Meetings.

The Directors have avoided appealing to the public till they are enabled to state the situation in which the building will be erected: the spot now offered is considered to be peculiarly eligible for the purpose; and is of sufficient extent to admit of the building of a Hall capable of containing 3000 persons (as originally contemplated), but also of providing additional rooms and offices for the convenience of existing Institutions.

A considerable sum has already been subscribed in shares of 50*l* each, on which interest will be paid not exceeding 5 per cent; and the Directors intend forthwith to procure plans and estimates for the building, so as to be fully prepared to avail themselves of the site as soon as it shall be obtained possession of; but previously to commencing a work of such importance, the Directors feel it necessary to invite others to join in the undertaking, either by becoming Shareholders, or by making Donations towards the object of the Society.

Donations and applications for shares, will be received by the President, the Secretary, or any of the Directors. Donations will also be received by Messrs. Drummond, and Messrs. Hankey, the Bankers of the Society.

### SOCIETY FOR THE IMPROVEMENT OF FEMALE SERVANTS.

The Report states, that during the past year the Society has distributed among the Servants of subscribers 105 Bibles and 290 rewards in money, amounting to 527*l* 12*s* 6*d*.

The subscribers are entitled to nominate one servant for the Society's rewards for each guinea annually subscribed, and may also apply for servants without expense, at the Society's Registry, 110, Hatton-garden, where servants of good character are gratuitously informed of situations with subscribers. The peculiar feature of this Registry is, that it is the only office in London where servants pay no money.

The first reward given by the Society is a Bible with a gilt superscription; and, since its formation, 1102 Bibles have been distributed to as many servants; and, likewise, 4,282*l* 2*s* 6*d* in pecuniary gifts, to reward rewards, marriage gratuities, and donations on illness and incapacity.

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regard to this, we will only say, that if Mr. Hicks has contradicted himself, it is not our fault. This is what the advocates of error have often done, and doubtless will often do again.

The writer in the Register affects great astonishment, that Elias Hicks should be charged with holding sentiments subversive of the authority of the Scriptures. "Elias Hicks rejects the Bible! We have looked through two volumes of his sermons, and find the Scriptures quoted on almost every page, with respect and reverence."—Has our Unitarian neighbor yet to learn that avowed infidels often quote the Bible, and in some instances have professed a great respect for the sacred writings! The following quotation is from a work of the celebrated Rousseau; but whoever infers from it that Rousseau was not an infidel, may soon find himself sadly mistaken.

"I confess," says he, "that the majesty of the scriptures astonishes me; that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp: what a littleness have they when compared to this! Is it possible, that a book, at once so sublime and simple, should be the work of man! Is it possible that he, whose history it records, should be himself a mere man?—If the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say, that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which so one doubts, are very well attested than those of Jesus Christ."

We know very well that Elias Hicks and his followers quote the Scriptures. We know they profess a respect for the scriptures, and pretend in some sense to believe them. But we also know, that, unless greatly altered within a very short time, they hold sentiments, and use expressions, which are subversive of the Scriptures, and amount to a species of Infidelity.

### UNITARIAN TRACTS.

The Editor of the Register regards our statement of last week, respecting the distribution of Unitarian Tracts, as an "evasion;" and the very evasion too, from which, in his sovereign power, he had "cut us off" some months ago. We cannot bandy words with him on the subject. We have confessed already that we said "covers," when the proper word would have been *out side leaf, or title page*, not reflecting at the time that the Unitarian Tracts are published without covers separate from such a page. We put the question to common sense, whether stripping off such a leaf to keep the word Unitarian out of sight, is not an act quite as exceptionable, as to remove the same word on a cover. That it shows more distinctly the artfulness of the distributors, we confidently believe will be admitted, honest Unitarians themselves being judges. The essence of our charge was, that real Unitarian Tracts were distributed, from which the donors had taken pains to cut off or remove that leaf which told the reader it was a Unitarian work. This has been proved, and we have done with the subject.

MUTUAL HELP.

The Delegates of the Brookfield Association to the General Association, in their report made at the late meeting, made the following statement, after narrating the struggles of the churches in South Brookfield, Hardwick and Barre. "Most of the churches within our boundaries have formed themselves into a Society, for the purpose of sustaining each other in seasons of trial. They pledge themselves to furnish pecuniary assistance to any feeble church in their connexion or vicinity that may need it. Thus united with one another, and taking the whole armor of God, and relying on his grace, may they remain unmoved in this day, when efforts are made to shake the foundations and destroy the building of God."

This is a part of the system of the Conference of Churches as it exists in Maine, and is one of its most lovely features.

### RHODE ISLAND.

At the late meeting of the General Association of Massachusetts, the delegation from the Convention of Rhode Island, mentioned several encouraging indications as to the prosperity of knowledge and religion in that state. There are, 1. The recent establishment by law of free public schools throughout the state, with both a permanent fund and annual appropriation for their support. 2. The flourishing condition of their College. 3. The increase and prosperity of Sabbath Schools and Juvenile Libraries. 4. Country Schools, taught by pious females, chiefly from Massachusetts. 5. A zeal for the promotion of Temperance. 6. The formation of the R. I. Bible Society for the supply of the destitute among themselves; and the increase of other benevolent Societies.

### TRACT CAUSE.

The Pittsburgh Auxiliary Tract Society has 46 auxiliary Associations; which are scattered in 7 counties of Pennsylvania, 2 counties of Virginia, and 6 counties of Ohio. Among these are only 3 female and 4 German Societies. A large addition is expected, ere long, from the German population, in whose language the National Society has stereotyped 24 Tracts. This Society and its helpers appear to want that energy which is secured only by the employment of regular agents.

There are nine Calvinistic Congregational Churches in Rhode Island, of which 3 are destitute of Pastors. There are in the State, the R. I. Domestic Missionary Society auxiliary to the American Home; 3 Marine Bible Societies; 3 Dom. Mis. Societies; 4 Tract Societies; and nearly 50 other benevolent societies lately formed. The delegation, from personal acquaintance, ascribe a great and salutary influence to the schools taught by females. They remark, "Our people in the country have not only witnessed the improvement of their children in mind and morals; but have had their prejudices dismantled and vanquished, by practical illustrations of the combined loveliness, piety and intelligence in the instructors."

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### PROCEEDINGS AT ANDOVER.

On Tuesday last week, the Board of Visitors met at the Theological Seminary in Andover, to hear and try the case of Rev. Dr. Murdock, in his appeal from the decision of the Trustees. It will be recollected that the Trustees have removed Dr. M. from his office as professor of Ecclesiastical History. Messrs. Saltonstall and Knapp, of Salem, were engaged as counsel for Dr. M. and Mr. Hubbard, of this city, and Mr. Bannister, of Newburyport, in behalf of the Trustees. Three of the Visitors attended. The Rev. Dr. Day, President of Yale College, being prevented, and the statutes requiring a unanimous decision of the Visitors, the trial was postponed, by the consent of both parties, to the day succeeding the annual examination in September.

### THE REV. M.

from Greece, has man of the Greek an ardent friend.

ter than Messrs. additional statements where the great ought to carry a visit in his recreation, of suffering and distress, so that the to prune their ram in hope. The go-

other cause were The measures re- ry, and in general have given great hope of security. now turn their commerce, agri- their hereditary, who escaped from Havali, &c. with ges for acquiring selves for situations cians and teachers at parts, especially than the Main from common school tion."

Their political is certainly some enlightened and world that is intel- operation among the

"At Aegina is a Government, their proceedings of the tract of foreign in has just issued a Economy. The longer published in in French, for circu- been feared from sus- pension of this is in this fund com- not be essentially y intelligent gentlemen the government, I cautious have re- vious, the state- could meet with no

"At Napoli, is a school books, we the country. At S- tary, had been de- ranting for the pub- respectable teach- At Malta, the o- other objects in v- education in Gree- level of mutual in- mens of which may or books for child- rican press.

"In general, new as with, and able to read, there other species of real be enkindled, as the employed."

"The most import- of Mutual Instruc- tables adapted to the Greek, before the pe- wader the patronage Moldavia. Cincub- years in Greece, and than fifty schools a- masters have been from his instruction, has prevented these into hitherto. The c- into narrow and dar- nothing on which to But they are far pre-

"Some of the best of foreigners, at were, as is well kn- into the hands of the Lancasterian school a respectable school Naxos, with more yet well conducted a tendency of Unclou- self established at Sy- time three hundred ch- hoped may, through ty in this country, pr-

"The village lib- places, with the aid of, are worthy of men- important means of di-

Mr. Brower, in Haverly, Korea, and assuming the re- gifts, designed to ben- with from Europe and "Of these gentlemen been several years in the service of the Korea, who is under is a native of Bremen Paris, where he rece- port, who I believe has been some time objects in Greece. V- March, he was one of morally. His anticip- pal families of Livadi- him the situation of r- the general congress "The articles whic- collecting from our re- time, are dates, par- tially, and in the de- demies and higher ed- public libraries in the at the seat of govern- phical apparatus, ag- bled, models of arm- most of type for publi-



\* Most needed at this moment, *Slates, Memoranda in French or Latin, the Septuagint, and English Books for translation.*

livered their lives; and yet they have risen up against all the wholesome laws of one of the best regulated communities in the world, of which they were members, like an infatuated mob, [they have been] led on by signing demagogues, nineteen twentieths of them tell why or wherefore. We would plead, in mitigation of the inexperience of youth, the influence and misdirection of a designing few—the mistaken views of the world, the love of which they suppose, and the break the laws of college, to disobey their parents, to transgression to transgression.

Yale College stands on too firm a foundation to be shaken by such convulsions. She is still pursuing her course of instruction; and we are happy to state that number who have been concerned in this rebellion have already returned to their senses and their college.

city, a little short of \$200.—The members added to the Society from there is 92. There have likewise been added to the Society, from Newburyport and its vicinity the last meeting, 89 members.”—"We have imagined that in one half of the County Essex—a County not less favored, perhaps in the United States—there would be found a deficiency of nearly 400 Bibles! We would have imagined that in four counties, including Newburyport, there would be detected a want of more than 1500; the Word of God!"

Mr. Tudor, our Charge de Affairs to Brazil, arrived Rio Janeiro June 23d.—On that day news was received that a very serious revolt had broken out in the province of Bahia.

Mr. Josse Rouss, has been convicted of selling African lottery tickets at Quebec, and sentenced to fine of 200l. and he is imprisoned in the common jail case.

♦

**DOMESTIC.**

*The African Prince*—Abdull Bakhshman, a native Africa, who has been forty years in slavery in Natchez arrived in Boston with his wife. He is soliciting aid from his children and grand children from bondage; he may take them with him to Africa. The sum of \$5000 is wanted; of which he had received \$1000 before his arrival here.

The Lectures continue thirteen weeks. The Class will attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clinical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be rendered, and as low a rate of tuition as is secured in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar.

Aug. 15,                      WALTER CHANNING,  
6w.                              Dean of the Faculty.

A YOUNG WOMAN is wanted in a Religious Family as a Chamber Maid—Inquire at this Office.      Aug. 15



## POETRY.

From the Connecticut Observer

"And when the hour of sleep comes, and I wrap myself up in the drapery of my grave, I am almost ready to wish that the sleep of the grave had come, that I might never wake again."—*Wilton's Memoirs.*

And it has come—the last long sleep of death  
Has eased that aching brow—the lyre is mute  
Whose mournful notes once echoed to the song  
Of earthly hopes and fears—and weeps unstirring.  
No sound is heard, save the light winds of heaven,  
Whose plaintive melody comes stealing round  
The sepulchre of death.

But there are sun-beams resting on the elods  
Which press thy weary forehead, and write upon  
The channel where, "thrice blessed are the dead  
Who rest in humble hope"—Mid seraph bright,  
And in seraph strains, the heaven-taught lyre  
Now breathes again—Oh! that its tones might break  
Upon this slumbering world. Once it aroused  
Its listeners from the lethargy of sin,  
And many in their nightly orisons  
Have blest this "servant of the living God."

His wish is granted. On his quiet couch  
"Wrapt in its drapery," lies in quietude  
That faded form—but for the active mind  
Earth has no resting place—Oh! I can see  
That spirit mounting to the highest heaven,  
Welcomed by kindred spirits, and at last  
"Take refuge in the bosom of our Father."  
It is "drapery" the Saviour's righteousness,  
Itself employed in ceaseless adoration—  
There shall our thoughts ascend, and leave the dust  
With dust to mingle, till the archangel's trump  
Shall wake us all.

## MISCELLANEOUS.

## FURTHER PARTICULARS CONNECTED WITH THE DEATH OF MR. GRIDLEY.

The following facts connected with the death of the late Mr. Gridley, in addition to those published at p. 108 of the Number for April, are derived from the journal of Mr. Brewer.

On the 25th of March, 1823, says Mr. Brewer, I reached Smyrna from Syria, & took lodgings in the house of Mr. Mengous, with whom Mr. King, Mr. Gridley and myself have formerly resided, for the purpose of learning Greek. I rejoiced to find that Abraham, Mr. Gridley's faithful teacher and attendant, had just arrived from Caesarea, by way of Constantinople. He was deeply affected on repeating the details of Mr. Gridley's sickness and death. Even now, as he said, after the lapse of many months, his dreams by night, and his waking thoughts by day, were filled up with recollections of his friend.

From Abraham I also received the original statement, with his translation, of the last sickness and death of Mr. Gridley. The original is signed by the exiled patriarchs, Antiochus and Chrysanthos, who reside near Caesarea; Chrysanthos the archbishop of Cappadocia, the prelate of the monastery, the principal priest of the village where Mr. Gridley resided, by two merchants, and lastly by the uncle of Abraham and himself. The latter and the village priest add to their signatures the Greek word *amptotai*, eye witnesses. The signatures of the two patriarchs and of the archbishop are very artificial, being evidently an attempt at imitating the complex character in which the name of the sultan every where appears on public documents, coins, and buildings.

The statement in question is a little more than a repetition of that which was sent some time since, and is principally occupied with a minute detail of the progress of Mr. Gridley's disorder. It is introduced by a mention of the pain which Abraham had taken to dissuade him from the ascent of Mount Argæus, the Greek word *amptotai*, eye witnesses. The signatures of the two patriarchs and of the archbishop are very artificial, being evidently an attempt at imitating the complex character in which the name of the sultan every where appears on public documents, coins, and buildings.

He remained for a quarter of an hour, but was unable to discern the object which he had peculiarly in view, viz. the Euxine and Mediterranean Seas. The passage from Strabo, which gave rise to this expectation, will interest some readers. Speaking of Caesarea under its former name of Mazaca, he says, it was a *kevia* called "Eusebia towards Argæus." It is situated under Argæus, a mountain exceedingly high, and whose summit is covered with perpetual snows. From this, those who ascend, and they are few, say, that in clear weather they can see both seas, the Pontic and Icarian.

Mr. Gridley descended rapidly from these snowy heights, and was overpowered with fatigue on reaching his companions. On their return, they were exposed to a violent storm of hail, and afterwards of rain. On reaching home, Mr. Gridley complained of excessive fatigue, but declined a warm bath, which was proposed by Abraham. The next morning he had the headache, but applied himself to study the whole day. This was the case for several days successively, the headache returning every day with increasing violence. In the latter stages of the disease, it appears to have been a malignant fever.

The inscription in English, and Greek, and Turkish, of which a copy is subjoined, is engraved on a slab of marble, probably obtained from the ruins of Mazaca, a mile or two distant from Caesarea. This is inserted horizontally in a block of a softer species of stone, which covers the grave. The Greek and the Turkish inscriptions are in the poetical form, the latter of 15 syllables, of which the last rhyme with each other.

## REV. ELNATHAN GRIDLEY, AMERICAN MISSIONARY FROM THE UNITED STATES, BORN IN FARMINGTON OF CONNECTICUT, 31 YEARS AND 55 DAYS OLD, 27 SEPTEMBER, 1827.

Translation of the Greek made by Abraham. Here lies Elnathan Gridley, full of every virtue, Physician, divine Herald, and wise, very learned. A shining star of the new world, which, with a great speed, arose from the West and set in the East.

Translation of the Turkish, by the same. Perfect, wise, well instructed Physician, and monk Hermon, full of the Gospel. In this tomb they confined me, the stranger called Gridley, Farewell, then, hereafter, all frivolous cares.

The journal kept by Mr. G. after his departure from Smyrna, some clothes, and a few other articles of considerable value, are still in the hands of the cadî of Caesarea. Abraham was likewise detained by him several months, on the charge of being interpreter to a British spy. The departure of Mr. Canning, the British ambassador, just at that moment from Constantinople, prevented his interfering in the affairs of one, like all Americans in Turkey, had travelled under British protection. If the representations of Mr. Langdon to the authorities of Smyrna do not procure the release of these articles, Mr. Van Lennep, the Dutch consul at Smyrna, has promised to make application to the Dutch ambassador at the Porte.

According to Abraham's estimate, the population of Caesarea, near which Mr. Gridley deceased, is from 60 to 80,000. Of these, 20,000 are Greeks, 8,000 Armenians, and the remainder Turks. It is still an unhealthy city, from the same local causes as in the time of Strabo. In Caesarea there are now 8 schools, containing, on an average, 50 children each. One substantially on the Lancasterian plan, established or modified by Mr. G. and Abraham, was several times visited by Mr. G. with great interest. The lessons for the school were written out by Abraham.

\* We omit the original Greek and Turkish.—Eds. Rec.

A London Hatter advertises Patent Ventilating Hats. He says the Water Proof Hats have been complained of, as preventing the escape of perspiration and causing headache, and he has therefore invented a porous Hat.

Messrs. F. & J. Andrews of Lancaster, propose to publish an edition of Mrs. Rowlandson's Narrative of her captivity and sufferings among the Indians, by whom that town was destroyed in 1776.

## STATE OF RELIGION IN CONNECTICUT. Extract from the Report.

From this view of the general interests of religion and morality, we turn, next, to a particular survey of the state of religion in the churches. In Litchfield North, the revivals which were reported the last year to have begun, have since extended to nearly all the churches, Goshen, Canton, Norfolk, North and South Canaan, Goshen, and Torrington, are reported as having shared most largely in this effusion of divine influence. Although the excitement has now subsided, most pleasing fruits of it remain. About 550 members have already been added to the churches from the converts. In Litchfield South, the year has been one of unusual interest; and 10 churches are mentioned as having been blessed with revivals. An accession has been made to their members of more than 250. In Middlesex, nine of the churches have in the past year enjoyed precious seasons of the outpouring of the Holy Spirit, and have already received an increase of 521 members. In Fairfield West, we are informed of revivals existing to some extent in four of the churches, and of the addition to them already of about 100 members. In Fairfield East, several places, we are told, have been visited by the special influences of the Spirit, and "an unusual number have been added to the churches the past year."

In the Eastern District of New Haven, "divine influences have descended like the gentle dew, but in no instances have they increased to a copious shower." About 200 have been added to the churches. In Windham three churches have enjoyed a season of special refreshing from the Lord; 100 have already been added to the churches. In Tolland "we are not permitted to notice powerful revivals of religion in any of the Societies, yet partial refreshings from the presence of the Lord have been experienced in two or three." In New London no special revival of religion has occurred within the year past; yet there have been instances here and there of hopeful conversion. Two churches have been newly organized; and the friends of religion feel encouraged in regard to the prospects of the churches generally. In the Western district of New Haven eight churches are named as blessed with the special influences of the Spirit of God. But few of the hopeful converts have yet made a profession. Their number already amounts, it is estimated, to more than 400.

In connection with these revivals, besides the usual means of grace, the Conference of the Churches is mentioned in some of the reports as having exerted a powerful and salutary influence. This brief survey will show us, that out of 212 congregational churches in the State, more than 40 have shared in the special influences of the Divine Spirit. The Lord has been among them in his glory and with his love. The affections of his people have been quickened and more than 3000 have bowed to the subduing power of his cross.

Connecticut Missionary Society.—At the late meeting of the General Association of Connecticut, in New Haven, the subject of merging the Domestic Missionary Society of that State in the "Connecticut Missionary Society," was introduced, and a committee appointed to inquire into the expediency of such a measure, and also whether the last named Society may, consistently with the terms of its charter, become auxiliary to the Am. Home Missionary Society. The committee is to report at the next meeting of the General Association.

The object of this measure, we understand, is to reduce the Domestic Missionary efforts of that Association to a simple and undivided system, & to secure the united efforts of the Societies in behalf of the Connecticut Missionary Society, whose venerable character and past efficiency entitle it to their patronage as well as to the gratitude of many churches at the west, which, under God, it has planted and watered. It is believed, also, that the proposed connection between that Society and the National Institution, will be mutually beneficial; and that thus the great work, in which, for many years, it was foremost may be essentially promoted.

The following is extracted from the Report of a Missionary in a destitute portion of N. Carolina. There are some common schools in this region, but multitudes are growing up in ignorance and sin, with little or no instruction, and not a few of adults are to be found who can neither read nor write. In the distribution of tracts I have found it necessary very often to make the inquiry,—"Can you read?" and often has my heart been pained to hear adults and children answer in the negative. A few weeks since while out on the above business in this Co. I had conversation with a number of children as follows:

Question. "Do you have a school to go to?" Ans. "No." "Can any of you children read?" "No." "Can your father read?" "No, only in Dutch." "Can your mother read?" "Yes." "How old are you?"—One about nine years of age answered, "I don't know." Another said he was 10 years old himself. I then questioned these two boys as follows. "Do you know what country you live in?" "No." "Do you know what State you live in?" "No." "In what country do you live?" "I don't know." "Can you tell me what people must do to be saved?" "I don't know." "Who came to save sinners?" "I can't tell." "Do you know who made you?" The answer was in the negative. "Can you tell me who made the world, the sun, the moon, and stars, and all things?" "No; I can't." I then counted six children, to appearance belonging to one family living on a public road, and growing up in all this ignorance! I left some tracts and proceeded on my way.

I might tell you of many other things distressing to the feelings of the Christian, among which are the evils attendant on courts and elections, the tremendous influence of intemperance, the prevailing spirit of litigation, the profanation of the Sabbath, &c.; but I forbear. May I have an interest in your prayers, and may all the church pray that more laborers may be sent forth into the Lord's vineyard.—H. Missionary.

A CUMBER OF THE GROUND. [Furnished by a Clergyman.] N. was a man of this world. His conscience was not scrupulously tender in view even of his worldly companions. His general influence was bad, not only in a religious, but in a moral way. None rose up to call him blessed. He was a companion of fools.—His character, and property, and health were fast sinking, though he had not yet wholly forsaken the house of God, when he became my neighbor.—I met him by the side of the bed of death. A strong man was struggling hard with the king of terrors, in circumstances peculiarly suited to awaken the sympathies of nature. Through these sympathies, in which N. was by no means deficient, I hoped to reach his conscience and his heart. He listened to a representation of his character, and the consequences, and the end to which he was hastening. He wept, and expressed gratitude, that any one cared for his soul, and was so kind as to admonish him. But—can the Ethiopian change his skin?—This admonition was soon repeated in N.'s favorite haunt, to make sport for drunkards!—I saw N. again in the chamber of death—himself the victim—but not till he had heard many

sermons, and neglected many more, which he might have heard. He had been known to exult at having escaped, by his absence, discourses directed against the vices to which he was addicted.—Now he was in a situation, to which it is probable he had, like many others, put off preparation for future realities. His bodily distress was great. But what was the state of his mind? It was like the troubled sea. He murmured.—He "wondered what dreadful thing he had done, that he must endure such sufferings." Yet these sufferings were only natural consequences of the habits he had cherished. But N. discovered no more tenderness; no more openness to conviction, no more gratitude for reproof. The Spirit of God had been grieved—was departed—returned no more. N.'s body moulders in dust. His spirit—? Reader beware how thou trifles with reproof, with conviction, with the voice of mercy.

## FROM THE NOTE BOOK OF A PARISH MINISTER.

"Why did you never tell me these things before?" said an unconverted man, dangerously sick, to his minister, who was urging on him the duty of immediate repentance. "My dear sir," said the minister, "I have often told you these things." How true is it of many in the days of health and prosperity, that "hearing they hear not," even the most faithful instructions on their danger and duty. This man recovered of his sickness, and lived much as he did before—an other proof that the alarms of the sick-bed, or death-bed, do not of course end in conversion to God.

Mrs. —, has expressed to me a faint hope that her kinsman, Mr. —, is a Christian. I hope she will keep the thing a profound secret; for I fear it would put the notion, that they too are Christians, into the heads of fifty other men in the parish, just like him—of whom I fear, that they are the enemies of the cross of Christ.

I visited a parishioner, dangerously sick, and gave her counsel adapted to her critical situation, as "having no hope." She listened, apparently with interest, and when I paused, begged me to say more. She recovered, and I visited her again, to follow up former instructions. I referred to our conversation while she was sick. She said she did not recollect it; and I presume spoke the truth. Another case, this, like ten thousand others, indicating that little reliance can be placed upon any of the apparent religious exercises of the sick-bed.—Home Mss.

## INTELLIGENCE, VIRTUE AND SAFETY.

We must provide for the formation of a virtuous and intelligent people, or a people capable of self-government. The neglect of such a provision, is the capital error of all the old systems. A people capable of self-government, has always been regarded as a chimera; and hence the means which were necessary to make them and to keep them so, have been about the least part of a nation's concern. By an intelligent people, we do not mean scholars, artists, naturalists, or politicians. They can thrive as well in the regions of mental servitude. Commit your freedom to men of whom this is the principal distinction, and they will sell it for a post of honour, for a bag of gold, or for a meal of victuals. We do not want that superior order of worms, whose business is to compute the dimensions of the stars, analyse the qualities of matter, or discuss the mysteries of intelligence. These are but the lesser actions of intelligence, the recreations of Mind, or at best, a useful drudgery to which it sometimes consents; they are not its high and natural avocation; they exercise only the lighter and the lower faculties of the mind, and are the lower faculties of wisdom. We want that superior order of men, let them wear the gown of the professor or the apron of the mechanic, who contemplate truth in the light of immortality; whose understandings are subject to the dictates of responsibility; whose principal study is that of moral relations, and whose lives are a system of moral action. These are the men, who, placed in any circumstances will adorn their nature, and serve their species. These are the useful members of society, civil, domestic, and religious; equally fit for the blessings of a temporal economy, and the rewards of a heavenly crown. These are the virtuous and intelligent people, who must govern our nation, if we would make our nation the strongest, the happiest, and the most perpetual.—Rev. Wm. James' Sermon, July 4th.

SABBATH SCHOOLS. At the late anniversary of the Sunday School Union in London, the Chairman stated that, from the nature of his occupation, he was intimately conversant with the state of criminals; and that he had from time to time, inquired how they had been educated, and what means of religious instruction they had enjoyed? Out of many hundreds to whom he had put these questions, he had found only three who had been at a Sunday-school, in a district in which 2000 were receiving education. On inquiring into the circumstances of these three individuals, it appeared that two of them had been discharged from the Sunday-schools for disorderly conduct; the third, although he had sinned against the convictions and reproaches of conscience, had become a reformed and exemplary character.

INCIDENTAL ABOMINATION OF SLAVERY. Exertions have been made during the year past to bring to justice a band of wretches who had, during preceding years, kidnapped a large number of young negroes in Philadelphia. Three have been arrested, only one of whom was convicted, the others having died in prison. Fourteen of the unfortunate beings who were thus deprived of liberty, have been discovered in Alabama, Louisiana, and Mississippi, and ten of them have been restored to liberty. The other four, some of respectable colored persons in Philadelphia are still held by a planter in Mississippi, notwithstanding the exhibition of the most abundant documentary proofs of their right to freedom—the law of that State requiring the appearance, in court, of white persons, to testify in their favor. —Sures have been taken to furnish this evidence. But after the most thorough search, twenty-six of these victims of our internal slave-trade are yet undiscovered; and the Mayor of Philadelphia says respecting them, "I have deeply to regret that the hopes, at one time entertained of the restoration of most of the unfortunate victims are now entirely prostrate, and there is the strongest probability that they are doomed to slavery for life."—Vt. Chron.

American Education Society.—The Board of Directors held their regular quarterly meeting, July 9th. The usual appropriations were made, and 30 new beneficiaries were received on trial by the Parent Society and its Branches, making the whole number thus received within one year over 100. The funds of the Society, after all the exertions which have been made, are still inadequate to meet the widely extended and rapidly increasing calls which are made for aid.

Young Men waiting.—The Journal informs us, that the Secretary of the Western Education Society has a catalogue of about 80 young men, that have applied, or that have been mentioned to him as persons of suitable character, to receive aid from the Education Society, and who probably will apply. The catalogue has been made out since February last, and nearly all the young men are in the middle, northern and western parts of New-York. Only a few of them have been admitted as beneficiaries.

Itinerating Village Libraries. With a letter from Mr. Samuel Brown, of Hadlington, Scotland, dated 27th May, we have received the Fifth Report of the East Lothian Itinerating Juvenile and Village Libraries, for the years 1826, and 1827. The design of the Institution is to furnish all the towns and villages in the County with useful books. To facilitate the attainment of this object, the books are arranged into divisions of fifty volumes. Each division is stationed for two years at some particular place, where they are issued gratuitously to all persons above the age of twelve, who agree to take care of them. At the end of this period, a change is made, by which each division is transferred to another station. The present number of gratuitous divisions, is thirty one; comprising a total of 1550 volumes. With two of the divisions are connected separate Libraries for the use of subscribers; and there are also a few volumes, recently received, which have not yet been put into circulation. The whole number of volumes belonging to the Institution, is 1958; showing an increase of 460 within the past two years. The average annual issues during these years, is 6392, and the average number of volumes of gratuitous circulation, 1435. Consequently, each volume has been issued, on an average, nearly 42 times per year.

Mr. Brown appears to have been the principal agent in bringing forward this efficient and economical method of instruction, as he still is in carrying it out. It has been adopted by the General Assembly for the Church of Scotland in their efforts to promote education in the Highlands; and by Societies in Ireland, British America, and elsewhere. Mr. Brown suggests that it might be applied with the greatest advantage to the distribution of Tracts.

The most sanguine distributors of Tracts, (except where the loan plan is adopted,) cannot reasonably expect that all which they distribute would be read by five persons; whereas, were they firmly bound up in volumes, and formed into Libraries, and moved from station to station, they would be more frequently read every year, and the volumes, at that rate of circulation, would last twenty years, during which period there would be one hundred issues instead of five. But, as these publications are in general of a more than ordinary interesting nature, they would be much more frequently taken out and read, than the average books of an extensive Library. Many of the more interesting volumes in the East Lothian Libraries have been issued ten, fifteen, and twenty times in a year. It would evidently be a most economical measure, when donations of Tracts are given for gratuitous circulation at home or abroad, were they bound up, and sent, with Catalogues, in book-cases, with instructions, that they be removed from station to station; and, if possible, that the number of issues at each station be annually reported to the Society who gave the donation.

## TRACTS.

For the Boston Recorder. From an Agent of the Tract Society, who labored a short time in the northern part of Vermont and N. Hampshire.

All this region is very destitute, cut into pieces by sectarians, and unable to make a united effort for any benevolent purpose. They however highly estimate the value of the Tract Society, and are anxious to have tracts more generally circulated. The territory lying on Connecticut River north of the town I visited, I would earnestly recommend to the benevolence of the Tract Society if they can make gratuitous distributions. From Lunenburg North there is no minister. In Coos County, N. H. Mr. Thatcher of Colebrook is the only minister. There is a distance of from 50 to 70 miles on each side of the river destitute of Orthodox Congregational preaching with one exception. And one travelling Methodist is all as I was informed of any other denomination.

Mr. Thatcher is settled over seven towns without any one to aid him, or sympathize with him. He is anxious for tracts. A settlement in Errol twenty miles east of Colebrook, where there never had been a sermon preached, sent to him for tracts. Even if he would lend them some they would see them safely returned. Mr. T. has sent to his friends abroad and obtained some; but few he has obtained are hardly fit in such a multitude. If only a small bundle could be sent to him it would be of essential service.

A lady from Waterford, who was a member of the Tract Society there, soon after she received her annual supply of tracts, removed to Salem, Vt. a town near Canada, where they have no preaching. She wrote back to Waterford to have her name continued in that Society—said the tracts she carried with her, had been lent through the whole town, and they had been instrumental of much good. She begged that some might be sent to her, but none could be had. Such instances of the anxiety of people for religious instruction among the destitute in this region are not unfrequent, and they are increasing yearly.

At a meeting of the Executive Committee of the American Tract Society, Boston, July 17, 1828, a vote was passed to forward to the Rev. Mr. Pratt, of St. Mary's, (Georgia,) 50,000 pages, to be distributed at his discretion. [This vote has reference to Mr. Pratt's letter, published in the Recorder of the 1st inst.]

## TRACTS WHEN TRAVELLING.

From a student in Theology who received a few for gratuitous distribution. After giving an accurate account of the manner in which his tracts were mostly distributed, in schools and to individuals—in places where they were but little known, to be lent from family to family, the writer says, "Please, Sir accept of my grateful acknowledgments for the opportunity the Tract Society has afforded me of doing good. May the seed thus sown spring up and bear fruit even an hundred fold to the praise and glory of God."

In addition to the above, permit me to testify to the pleasure, to say nothing of the good which may be done, which it gave me to have a bundle of tracts when travelling. When I left I took some three or four hundred pages to peruse for my own amusement and instruction. They were eagerly sought and faithfully perused by most of the passengers,—thus when profitable conversation lagged, the time was agreeably, and it may be hoped profitably, spent in reading tracts. Another thing of no small importance—the very appearance of a tract seemed to stop all unprofitable conversation. The profane were awed, the trifler became serious, and the Christian (for I had all these characters in company,) was cheered. In short the tracts seemed to shed around them a kind of holy influence.

Would any one who takes a seat in a stage coach wish to secure a civil company and share his hours profitably and agreeably I would recommend to him to take along a bundle of tracts.

At Amherst, Ms.—An Address on Intemperance has been delivered by one of the students, and a Society formed to which more than 50 have subscribed.

In New Jersey.—A County Temperance Society has been formed for the County of Cumberland.—In Essex County, 19 members of the law have associated, and pledged themselves to each other to practise entire abstinence, except for medical purposes.—The same measure has been adopted by gentlemen of the law in Morris County.

At Rochester, N. Y. has been formed the "Rochester Society for the promotion of Temperance," on the principle of entire abstinence.—The Yates County Temperance Society was formed at Penn-Yan, N. Y., on the 4th of July, after an Address on the evils of Intemperance by Henry Bradley Esq. Above forty persons became members.

Fourth of July.—It is an observable fact, that very few persons lost their lives the present year, while celebrating American Independence. We find more of the celebrations were of a religious character, and at those of common kind, less ardent spirits were used.

Worthy of Praise.—A young man, by the name of John Cox, seaman, on board the ship Constitution, has received \$40 for his grog money, and I have been credibly informed that he has not drunk any liquor while on board the ship. Nat. Philan.

FRAMINGHAM ACADEMY. The Trustees of this Institution have great satisfaction in informing the public, that the present Preceptor, Mr. Keith, will continue to have charge of the school. The Trustees are sensible that the Academy has suffered in its reputation as a classical seminary, from the untimely departure of the late Preceptor, and they are desirous to secure a successor, who will be able to answer the just expectations of the community, in the present improved economy of academic instruction.

The year will hereafter be divided into four terms of eleven weeks and a half each, commencing on the first Tuesday of September, December, March, and June; leaving four vacations of one week and an half each, which will always include the weeks of the General Election, and the commencement at Cambridge, and usually that of the public schools. After the first of March, next, no scholar will be admitted without paying for a quarter's tuition, and the quarter will end at the next vacation. Before that time, scholars will be admitted by paying three dollars; but, if they remain more than six weeks, they will be charged for a quarter.

There is a large and convenient Boarding-house belonging to the corporation, which has been erected for the purpose of enabling such parents as may choose it, to place their children there, under the care of the Preceptor, at all hours; where faithful attention will be always paid, as well to the moral conduct and habits, as to the literary progress of the pupils.

Major Eaton, who, for some years, has been the Tenant of the boarding-house, having deceased, another person is wanted to supply his place, and at the beginning of the next term, he must be a man of strict attention, and of exemplary habits, and be qualified and disposed, not only to supply wholesome and proper provisions, but to superintend the Preceptor in executing the rules and regulations of the house. Any person desirous of contracting for one or more years, may apply to either of the subscribers.

REFUS BREWER, Com. of the Trustees. FRAMINGHAM, July 24, 1828.

BOXFORD ACADEMY. The next term of the Boxford Academy will commence Thursday the 14th inst. under the continued Supervision of Mr. Lyman—application for admission may be made to the Preceptor, or to the subscribers. Boxford August 8, 1828. 3w. JACOB PRABER.

NEW BOOK FOR SABBATH SCHOOLS. JUST published and for sale by PERCIE & WILLIAMS, No. 20 Market-street. Familiar Dialogues for Sunday Schools, by a Native American from the second English Edition. Recommendations Accompanying the London Edition. There are eight of these Dialogues, between a teacher and scholars, and they afford judicious thoughts on the nature of conducting Sunday Schools; answers to objections, a plan of the design of the dialogue; and on supporting Sunday Schools. Having read, we admire them as exceedingly well adapted to introduce, encourage, and support these nurseries of religion. The style and spirit is also very excellent.

"It is a suitable book to put into the hands of children, and promises to prove useful both to the teacher and the taught."—Imperial Magazine.

"This is a very lively and spirited little work, and is calculated to remove many objections which, notwithstanding the success of the Sunday School Society, are still urged against the young to read."—London Teacher's Magazine.

P. & W. have constantly on hand a large variety of Books suitable for Sabbath School Teachers and Scholars, which they will sell on very reasonable terms—orders solicited.

NEW PAMPHLETS. RELIGIOUS LIBERTY.—A Sermon preached on the day of the Annual Fast in Massachusetts, April 3d, 1828, by Rev. William Cogswell, A. M. Published by request of the Pastor of the South Church in Dedham, Ms. A Review of Rev. Mr. Whitman's Sermon on Repentance. Just published and for sale by PERCIE & WILLIAMS, No. 20, Market Street. Aug. 1.

MR. PECKWITH'S DISSUASIVE FROM CONTROVERSY respecting the Mode of BAPTISM, may be had of MARK NEWMAN, Andover. Price \$1.25 per dozen, and \$10 per hundred. Aug. 1.

NEW BOOK. JUST Published The American Common Place Book of Prose consisting of elegant and interesting passages from American Prose writers. G. W. Wells, No. 141 Washington Street. July 18.

REDUCTION OF PRICES.—M. S. S. U. THE Managers of the Massachusetts Sabbath School Depository hereby give notice that many of the publications of the American S. S. Union have been reduced in price, and may be had at the Depository in the Laurent street of the Stone Church, Hanover Street, New York. Among the various motives which have induced the adoption of this measure, is that the extended efforts and operations of the American Union have created a immense demand for their publications, and given the necessity of producing books at a lower rate by the vast multiplicity of copies.—A large variety of other publications of similar character have also been reduced in price, and are approved, and valuable for Sabbath School Libraries. SAMUEL N. TENNEY, Agent. June 20. of the Mass. Sabbath Sch. Soc. Sec. Sec. Sec.

COMMONION WARE. THOMAS A. DAVIS, No. 1, Washington Street, has just received a complete and extensive assortment of English and British COMMONION WARE, which will be sold for sale by the set, or single piece, on the most reasonable terms.

N. B. No pains has been spared to have this ware manufactured in a style equal to the imported—and it will be afforded at much lower prices. eow3w3 May 20.

EUROPEAN LEECHES. JUST received, a quantity of good European Leeches, in a healthy state. For sale by EBERZEEY, Druggist, Milk-st. opposite Federal-st. 3w Aug. 1.

CARE OF A FACTORY. A person acquainted with the duties of a Superintendent of a Factory, capable of planning the necessary Machinery and Machinery, and Overseeing the necessary operations, wishes Employment. For further particulars apply to Col. May, at No. 52, State-street. Aug. 8.

BOARDING. A GENTLEMAN and his Lady, and three or four single Gentlemen can be accommodated with Board at No. 17, Hanover Street, opposite Earle's Coffee House. 3w Aug. 5.

PEW FOR SALE. FOR sale, one of the best Pews in the broad aisle of Rev. Dr. Beecher's meeting house, by Apply to Amos Haskell, Market Street. if April 25.

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